Northern Paiute NR13

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177 1890, was joined by the Basin and Plains tribes until the bloody termination
648 of the Ghost Dance at Wounded Knee Creek. At this time, according to
668 Mooney (1896), the Paiute were still living in brush houses with very few items
of white material culture except metal pots, guns and factory clothes. How-
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[668] ever, they had adopted both livestock-keeping and farming. The Washo once
again rejected the Ghost Dance and only a few individuals joined Paiute groups.

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177 This double rejection of nativistic movements suggests that although
182 the Washo were often considered an almost extinct fragment of an Indian
648 tribe, hanging around the edges of white towns, they may in fact have made
what was in individual terms an adequate adjustment to white intrusion. This
adjustment, rather than taking the line of changing orientations displayed by
the Paiute appears to have been of a continuous attempt to take advantage of
the new situation in terms of the old patterns. The white man, I suggest, be-
came another item of the environment which could be exploited. However, in
order to carry out this kind of exploitation the old band-land relationship was
gradually abandoned and with it any real behavioral evidence of social unity.
Working for the white man was an individual activity carried out without ref-
erence to the band. Gathering in the areas where native foods remained be-
came a competitive enterprise rather than one in which an entire band could
take part. The demands of white employers and the restrictions placed on
travel by barbed wire, private property and American concepts of trespass
disrupted the old cycle of movement and increased the fragmentation of Washo
society.

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[622] Only once, in the early 1900's when the pinenut range was threatened,
[666] the Washo were able to achieve enough unity to select a tribal chief to repre-
sent them. However, at his death the Washo were never able to agree on
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[18] another chief. Modern field workers agree that the Washo appear to be sin-
[623] gularly unable to agree on any unified action. Even the tribal council and
other such modern innovations appear to be more focal points of suspicion
and disunity than elements of cohesion.

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177 The Washo attitude toward the white man still seems to be one of
648 avoidance and repressed hostility. In return, the white man treats the Washo
as a nuisance and an outcast. This is in marked contrast to the attitude to-
ward the Paiute, which is one of relative admiration for Indians who conform
to the accepted and romanticized view of Indian behavior.

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177 The Paiute direction of change appears to have been two-fold. A
178 greater tribal identity appears to have developed, partially because of the
619 war bands and partially because of the reservation situation, which encour-
621 aged the Indians to live and act as a unit with responsible leaders. This in-
creased identity has accompanied a continued political unification locally